system which has become unduly powerful by exerting iominance over a wider range of lower systems than it lormally rules. Or more concisely, it illuminates the saradox of the unity of consciousness and of the dominant :onscious activity, in spite of the multiplicity of lesser streams of psychical activity.

There can be no immediate introspective evidence that the subordinate systems of psychic activity are conscious activities; but there is abundant indirect evidence that they are conative activities, involving foresighted striving towards goals and making use of the traces of past experiences which we call memory-traces; especially important here is the evidence (afforded by instances both spontaneously occurring and experimentally induced by hypnotic procedures) that the Ego can at times make use of memories of activities which in their original occurrence were subconscious or co-conscious activities. And alongside this psychological evidence must be placed the neurological evidence that the unitary conscious activity of the Ego commonly involves and controls the activities of many neural systems or dispositions scattered in many widely separated parts of the cortex of the two cerebral hemispheres, as well as in the lower levels of the brain, especially those of the thalamic region or basal ganglia of the mid-brain.[1]

[1] It is assumed by many authors, and especially by all those of the *Gestalt* school of psychology, that at any moment of waking life the parts of the brain which are actively participating in the conscious activity are pervaded by a

spatially continuous field of forces which in some sense is a unitary whole, a physical *Gestalt.* There is abundant ground for believing that at any such moment many widely separated parts of the brain are active (including various parts of both hemispheres and thalamic centres of both sides). But there is no good evidence of continuity between the active forces or fields of these several areas of